1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

628 721 [302] tended in general to the whole tribe. The sign of a debt of revenge unpaid was the shaving of the head on one side, leaving a long lock hanging down upon the chest on the other. The lock was held together toward the lower section by a little cylinder of bone *(puo)*, a piece of bamboo (*puo kohe*), or a small tiki head carved out of human bone (*puo*), of the same form as the tiki used for holding together drum cords. According to Dordillon (9) pearl-shell was sometimes threaded in this lock of hair. At the great feast place of Pekia in Atu Ona, Hivo Oa, there is in the large platform before the one on which the chief's house stood, a pit into which was put the hair shaved from the heads of men that owed a duty of revenge. In Pekia the revenge victims were brought to this feast place.

The act of repaying a revenge debt was called *umu heana (umu,* oven; *heana,* human victims). If a man's brother were killed, he would either arouse the tribe himself or take the matter to the chief, who would send his warriors to seek a victim from the other tribe; or else the man might merely collect a group of friends and go raiding into the valley of the other tribe seeking any man, woman or child who could be killed and [266] brought home. Such revenge victims were always eaten, unless the *heana* were a child under three years of age. An infant victim was strangled, placed on the heads of old men, and carried to the sacred place, (*me'ae*) to be presented to the priest (*tau'a*) for the tribal god. The only persons who could not partake of the victim were the parents of the deceased person for whose revenge the *heana* was taken. To them the first captive was *tapu;* all others after the first they could, however, eat. Some informants say that women were not eaten, but this is contradicted by others and also by the manuscripts of the Catholic missionaries.

● [828] The eating of the revenge victim was based on the conception of the complete annihilation or absorption of his personality. *Tipi te'e* was a term applied to the following practice in connection with a victim seized to revenge the death of a fellow tribesman: a small bit of flesh of the victim was given to each member of the tribe and was eaten by the recipient (7). Such eating made the revenge complete.

ORGANIZED WARFARE

721 War might be a definitely organized and planned campaign, or a series of attacks on the part of a tribe or group of allied tribes; or it might be on a simpler scale, merely raiding from one valley into another. *He toua* signified organized war. When there was trouble between tribes and a solution of the difficulty without war seemed desirable, chiefs would send ambassadors, men who for one reason or another would be given safe conduct, to talk over the matter with the chief and his people.

1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

ing. While the *tuhuna* chanted, the older men among them sat with their backs resting against the *keho,* stone blocks or columns set in the ground to serve as back rests. At such times the tribe as a whole was under a ceremonial *tapu.* The sacrificing was performed by the inspirational priest and the ceremonial priest at the tribal sacred place.

The use of human sacrifice in connection with war ceremonial has already been described. (See War.) Human victims were also offered as a means of breaking drought and of securing plentiful harvests. A human sarifice was sometimes made for the consecration of a new canoe, house, or coffin of a chief, chiefess, or priest; such an offering accompanied the rites connected with the building of a new tomb or feast place, the erection of which was always in honor of some great man, a chief or priest, dead or alive, and human victims were also offered on the occasion of incidents of especial importance in the lives of chiefs or priests—for example, at the time of the festival celebrating the completion of the tattooing of the chief's son, or when the ears of a chief's daughter were pierced, or on the occasion of the sickness or death of great chiefs or priests. Père Siméon (7) gives the following terms for human sacrifices made for different purposes on various special occasions:

Heaka va'u ia ouoho. Sacrifice on the occasion of shaving the chief's head.
Heaka he'e ia vaevae u te tau'a. Sacrifice when a chief went on a journey.
Heaka hoai ia. Sacrifice when the chief bathed.
Heaka hoa ko'e ia tapu. Sacrifice to put an end to a *tapu.*
Heaka paepae ha'e or paepae tohua. Sacrifice to remove *tapu* from a house or a sacred place.
Heaka mea ki'i ehuehu. Sacrifice when a chief was sick.

A tortoise was sometimes substituted for a human victim.

Obtaining Victims

At times when human victims were required by the tribal god, the deity was supposed to make his wishes known through his inspirational priest. In a state of possession, the priest announced the number of victims that should be obtained, his voice being thought to be that of a god. He would then send his warriors to secure the sacrifice as has been described in connection with war. The story of Tiki-tuao from Pua Ma'u, Hiva Oa, is particularly interesting on account of the illustration it gives of the conceptions with regard to human sacrifice. In this story Tiki-tuao is taken up to the sky and there witnesses the gods regaling themselves on the body of his brother-in-law. He returns to the earth and finds his brother-in-law chanting with other men. When he told the story of what he had seen he was laughed at, but very soon thereafter the brother-in-law was captured and taken home by an enemy tribe to be offered to their god as a